

Καταβολή Κόσμου and the Old Covenant World: A Full Preterist Christocentric Analysis

Executive Overview

This analysis examines the ten New Testament occurrences of the phrase καταβολῆς κόσμου from a full preterist standpoint, arguing on the basis of classical Greek lexicography, plenary canonical context, and a Christocentric participatory framework that the phrase is best rendered "the casting down of the Old Covenant world." The proposed translation is twofold: (1) καταβολή denotes not "laying a foundation" but a forceful "throwing down" or "overthrow"; and (2) κόσμος refers not to the physical universe but to the ordered Old Covenant world of Israel, which was definitively cast down in AD 70. The soteriological language of "being chosen" in these texts — most prominently in Ephesians 1:4 — does not reflect any prior, individual, pre-temporal determination. Rather, Christ alone is the Chosen One, and those who came to be *in him* through faith before the casting down of the Old Covenant world were *thereby* "chosen in him" — not because they were selected to believe, but because belief incorporated them into the one who was chosen. The status of being "chosen" is inseparable from the status of being *in Christ*. It is conferred in real time at the moment of faith-union, not preassigned in a prior deliberation about individuals.

Part I: The Lexical Case for καταβολή as "Casting Down"

The Greek Word for Foundation Is Not καταβολή

The proper Greek word for "foundation" in the constructive, architectural sense is θεμέλιος (*themelios*), derived from the verb τίθημι (*tithēmi*, to lay in place). Themelios appears 16 times in 15 NT verses and is always rendered "foundation" in standard translations. Crucially, themelios is *never* linked to κόσμος anywhere in the NT. If any NT writer intended to say "the laying of the world's foundation," he had available to him the standard, precise, unambiguous term — and he would have used it. The consistent non-appearance of themelios in the καταβολῆς κόσμου texts is itself a lexical argument against the "foundation" rendering.^{[1][2]}

The Classical Lexical Range of καταβολή

Καταβολή derives from καταβάλλω (*kataballō*), a compound of κατά (downward, against) and βάλλω (to throw, to cast forcefully). The Liddell-Scott-Jones Greek Lexicon (LSJ) lists the *primary* sense of καταβολή as "throwing down" — from which secondary senses branch out: the casting down of seed in procreation, a financial down-payment, a periodic onset of illness, verbal detraction, and finally (as a derived architectural metaphor) the laying of a foundation, understood as the initial *casting down* of stones. The "foundation" sense in the LSJ is secondary, not primary — and even architecturally it is the downward-casting action that generates the meaning.^{[3][1]}

NT Internal Confirmation: The Parent Verb in Action

Two NT occurrences of the parent verb κατέβαλλω establish that the "casting down" sense remained fully active for NT writers:

- 2 Corinthians 4:9 — καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι — "cast down but not destroyed." The force is unmistakably violent, referring to apostolic suffering under persecution.^{[4][5]}
- Revelation 12:10 — κατεβλήθη ὁ κατήγορος — "the accuser was cast down." This is Satan's expulsion from the heavenly realm under the direct judicial action of God.^[^2]

If the verb consistently means "cast down/overthrow" in its NT uses, the derivative noun cannot coherently default to "gentle foundation-laying." The Companion Bible (Bullinger) states the conclusion plainly: "*kataballo and katabole are not the proper terms for founding and foundation, but the correct meaning is casting down, or overthrow*".^[^2]

Hebrews 11:11 as the NT's Internal Lexical Control

The NT's eleventh occurrence of καταβολή stands outside the ten "κόσμου" texts and functions as an internal lexical control. Hebrews 11:11 reads εἰς καταβολὴν σπέρματος — "for the casting down of seed" in the context of Abraham's reproductive capacity being restored. Here the word unambiguously denotes a forceful, downward, ejective biological action — entirely at odds with any passive sense of "foundation-laying." This usage confirms the word's irreducibly dynamic character within the NT itself.^{[5][1]}

Part II: The Lexical Case for κόσμος as the Old Covenant World

Disambiguating the Greek Words for "World"

The NT uses four distinct words all rendered "world" in English:^[^1]

Greek Word	Core Meaning	NT Occurrences	Primary KJV Translation
γῆ (gē)	Physical earth or land	252x	"earth"
αἰὼν (aiōn)	A time-period or age	128x	"world," "age"
οἰκουμένη (oikoumenē)	The inhabited earth	15x	"world"
κόσμος (kosmos)	An ordered human arrangement or society	187x	"world"

Κόσμος carries the primary sense of an **ordered arrangement of human society** — not the physical planet and not the cosmos in any astronomical sense. The telling exception to the KJV's "world" translation of κόσμος is 1 Peter 3:3, where women's outward "adorning" (κόσμος) refers to an ordered arrangement of dress and appearance. The word denotes *order* imposed on human affairs — and in the NT's eschatological contexts, it is consistently the *ordered covenantal-social world* of Israel that is in view.^[^1]

Paul's Covenantal Use of κόσμος

Paul's usage of κόσμος in Galatians 4:3–9 is decisive: being "under the Law" (under the Old Covenant) is equated with bondage to "the elemental principles of the world" (τὰ στοιχεῖα τοῦ κόσμου). The Old Covenant legal-religious system *is* the κόσμος Paul has in view. In Galatians 6:14, Paul declares the world (κόσμος) crucified to him through the cross — the Old Covenant order has been judicially terminated. For Paul, the κόσμος is the system of covenantal existence under the Law and its demands — the "present evil age" (Gal 1:4) from which Christ delivers his people.^{[6][7]}

Petrine and Johannine Covenantal κόσμος

In John's Gospel, the κόσμος is an organized human reality that rejects Christ, has its own ruler (John 12:31; 16:11), and stands under judgment (John 16:11). This is not the physical universe but the Jewish religious-political order that condemned Jesus and would itself be judged in 70 AD. Peter's use of κόσμος in 2 Peter 3:6 — "the world (κόσμος) that then was" perishing in the flood — establishes the pattern of a social-covenantal world that undergoes catastrophic divine judgment. Each of these κόσμοι is a structured human order, not the physical globe — and each is subject to being "cast down."^{[8][9][10]}

Part III: Christ as the Singular Chosen One — The Christocentric Framework

The Theological Pivot for All "Chosen" Language

Before examining individual texts, the theological architecture of the "chosen/election" language across these passages must be clarified. The NT consistently presents Christ himself as the singular, primary Chosen One of God:

- Isaiah 42:1 (quoted in Matt 12:18): "*Behold my servant whom I have chosen*" — the Father designates the Son as his elect one
- Luke 9:35: "*This is my Son, my Chosen One — listen to him*"
- Luke 23:35: The rulers mock him as "the Christ of God, the Chosen One"
- 1 Peter 2:4, 6: "*a living stone... chosen and precious in the sight of God... a chosen cornerstone*"^[11]

The grammar of Ephesians 1:4 flows from this foundation: "*He chose us in him*" — not "He chose some of us and then placed them in him." The preposition ἐν (in) is the governing qualifier: the choosing takes place *within the sphere of Christ*. Christ is chosen; those who come to be *in him* are chosen *by virtue of that union*. As one Christocentric reading puts it: "*The only individual chosen in Ephesians 1:4 is Christ. When we place faith in Christ, we are placed 'in Him' and so become chosen in Him because He is chosen*". This is not a statement about prior, individual divine determinations. It is a statement about participatory union: to be in Christ is to be in the Chosen One — and therefore to be chosen.^{[12][13][11]}

Faith as the Moment of Incorporation — Chosen in Real Time

The full preterist dimension of this insight is its historical concreteness. Paul and his contemporaries were living at the threshold of the casting down of the Old Covenant world. Each person who heard the gospel and came to be "in Christ" *before* that casting down was thereby "chosen in him *before* the casting down of the Old Covenant world" — not because God had pre-selected them to believe, but because their faith had placed them *in the Chosen One* before the great demolition. The "before/from the casting down" marker is a **historical timestamp**, not a metaphysical horizon. It identifies when the persons in question were found to be in Christ, not when God determined they would be.^{[14][12]}

This is the working paradigm applied throughout the exegesis below.

Part IV: The Two Prepositions — ἀπό and πρό

The phrase occurs with two different prepositions, and the distinction matters for contextual analysis:^[2]

- ἀπὸ καταβολῆς κόσμου (FROM the casting down) — 7 occurrences: Matt 13:35; 25:34; Luke 11:50; Heb 4:3; 9:26; Rev 13:8; 17:8. These texts speak of things that originated *at or since the beginning* of the Old Covenant world — a world always moving toward its casting down.
- πρὸ καταβολῆς κόσμου (BEFORE the casting down) — 3 occurrences: John 17:24; Eph 1:4; 1 Pet 1:20. These texts speak of divine purposes and realities that *antedate* the entire Old Covenant world — established prior to and independently of the covenantal order that would culminate in 70 AD.

Both prepositions are grammatically compatible with the proposed rendering and produce coherent readings within the full preterist framework.

Part V: Exegesis of Each NT Occurrence

1. Matthew 13:35 — "Hidden FROM the Casting Down of the Old Covenant World"

"That it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables; I will utter things which have been kept secret from the casting down of the Old Covenant world." (cf. Ps. 78:2)

Jesus is citing Psalm 78:2, a covenantal recital of Israel's history with God. The "things hidden" are the mysteries of the Kingdom of heaven (Matt 13:11) — secrets embedded within the Old Covenant economy throughout the entire duration of its existence, concealed from those outside while the OC world endured. "From the casting down of the Old Covenant world" = "since the very beginning of this covenantal world-order, which was always moving toward its demolition." Those to whom the mysteries are disclosed are precisely those being called *in Christ* — incorporated into the Chosen One before the casting down occurred. The one who speaks these hidden things (Jesus) is the Chosen One through whom all these mysteries are opened. Contextually strong and coherent.^[15]

2. Matthew 25:34 — "Kingdom Prepared FROM the Casting Down of the Old Covenant World"

"Then shall the King say to those on his right hand: Come, you blessed of my Father, inherit the kingdom prepared for you from the casting down of the Old Covenant world."

Matthew 25 concludes the Olivet Discourse, delivered in explicit response to the question about the destruction of the Temple (Matt 24:1–3). The casting down of the Old Covenant world is the very event Jesus has been describing. The Kingdom was prepared "from [the beginning of] the casting down of the Old Covenant world" — that is, the entire OC economy was a preparation for and anticipation of the Kingdom that Christ inaugurated through the dismantling of the OC structure. Those on the King's right hand are those who were found to be *in him* — not because they were pre-selected for that position, but because their lives in the OC era were lived in active, Christ-like service. The Kingdom belongs to those who were doing the will of the Father throughout the OC period up to its casting down. Contextually strong and coherent.^[16]

3. Luke 11:50–51 — The Most Directly Preterist Text

"That the blood of all the prophets, which was shed from the casting down of the Old Covenant world, may be required of this generation — from the blood of Abel to the blood of Zechariah."

Of all ten occurrences, this is the most immediately transparent for the proposed reading. Jesus himself explicitly ties the accounting of prophetic blood to "this generation" — the first-century generation that witnessed the events of AD 66–70. The blood was shed "from the casting down of the Old Covenant world" — spanning the entire OC era, from Abel (the first righteous martyr) to Zechariah (the last recorded OT martyr). The entire Old Covenant world, from its establishment to its demolition, was characterized by the shedding of prophetic blood. Its "casting down" in AD 70 is the moment of comprehensive reckoning for all that accumulated witness. There is no "election" or "foreknowledge" concept here at all — only the history of suffering witness throughout the OC era and its vindication at the great casting down.^{[17][18]}

4. John 17:24 — "You Loved Me BEFORE the Casting Down of the Old Covenant World"

"Father, I desire that those also whom you have given me, may be with me where I am, to see my glory which you have given me because you loved me before the casting down of the Old Covenant world."

The subject of this verse is *Christ himself* — his glory, his relationship with the Father, his pre-eminence before the entire covenantal order. The Father's love for the Son antedates the entire Old Covenant world. The glory that Christ possessed before the OC world existed is the same glory he is about to receive through the cross, resurrection, and the judgment that will cast down the OC world. Those "given to him" are not the subjects of an individual pre-temporal selection; rather, they are those who have come to be *in him* — those whom the Father has led to the Son (John 6:37, 44–45). They are "given" to Christ as they come to him in faith.^{[19][20]}

Contextual note on John 17:24: The verse's theological force reaches toward *Christ's eternal identity* — the eternal Sonship that precedes and transcends the entire OC order. The phrase "before the casting down of the Old Covenant world" refers primarily to the pre-existence and pre-eminence of the *Son himself*, not to a pre-historical selection of individuals. Those brought to see his glory are those who come to be with him before the casting down — i.e., those who believed during the closing days of the OC era and would behold the Son's vindication when the OC world was overthrown. The reading is grammatically permissible. The one contextual demand it makes is that "before the casting down of the Old Covenant world" encompass the Son's eternal identity — which it does, if "the Old Covenant world" = the entire temporal covenantal order over against the Son's eternal nature.

5. Ephesians 1:4 — "Chosen in Him BEFORE the Casting Down of the Old Covenant World"

"According as he has chosen us in him before the casting down of the Old Covenant world, that we should be holy and without blame before him in love."

This verse, the primary proof text in the user's proposal, yields its full meaning within the Christocentric framework. Paul writes to believers in Asia Minor — predominantly Gentiles who had recently come to be "in Christ" (Eph 1:1). The argument of Ephesians 1–3 is that the mystery of Jewish and Gentile believers constituted as *one new man* in Christ was hidden throughout the entire OC era and is only now being disclosed. The statement "chosen in him before the casting down of the Old Covenant world" means:[¹³][¹¹]

1. Christ is the Chosen One, chosen before (i.e., independently of) the entire Old Covenant system.
2. Those who are "in him" by faith participate in his chosen status.
3. The "before the casting down" is a historical timestamp: Paul's readers had come to be in Christ *before* the demolition of the OC world — that is, during the apostolic period in which the OC era was coming to its end.
4. Their being "in him" *before* the casting down is what it means to be "chosen in him before the casting down."

There is no prior determination of these individuals lurking behind this verse. The grammar of ἐν αὐτῷ ("in him") is the governing qualifier: the choosing is not *of them toward him* but *of them as found in him*. Paul's anti-nomological point is precise: their identity as the chosen is grounded not in the OC legal system — which was being cast down — but in Christ, who antedates and transcends that system entirely. Anyone who came to be in Christ before the casting down was chosen in him before the casting down. The choosing is a consequence and characteristic of the union, not the cause of it.[²¹][¹⁴][¹²][¹³]

6. Hebrews 4:3 — "Works Finished FROM the Casting Down of the Old Covenant World"

"For we who have believed do enter into rest... although the works were finished from the casting down of the Old Covenant world."

The author of Hebrews is demonstrating that the true Sabbath rest — of which the Mosaic Sabbath was always a mere shadow — was prepared and available "from [the beginning of] the casting down of the Old Covenant world." The completed divine works (the Genesis Sabbath) have been available throughout the entire span of the OC era; the tragedy of OC Israel is that they failed to enter them (Heb 4:1–6). The one who enters the rest is the one who has come to be in Christ — "we who have believed" (οἱ πιστεύσαντες). There is no individual pre-selection operating here; the rest is available to all who believe, and those who believe before the casting down of the OC world enter into what the OC world could never itself deliver. Contextually coherent and strong.[^16]

Mild contextual challenge: The author cites Genesis 2:2, grounding the "finished works" in creation. This seems to push the reference further back than the Sinaitic covenant. This is accommodated by understanding "the OC world" as encompassing the entire covenantal-temporal order from creation to AD 70 — the whole arc of human covenantal existence over which the OC world presided, ending at the casting down.

7. Hebrews 9:25–26 — "Suffered SINCE the Casting Down of the Old Covenant World"

"Nor was it to offer himself again and again... for then he would have had to suffer again and again since the casting down of the Old Covenant world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself."

The argument is a reductio: the entire OC sacrificial system, "from its very beginning to its casting down," required endless repetition precisely because the OC world could not accomplish what Christ accomplished once. The temporal phrase "since the casting down of the Old Covenant world" spans the entire OC sacrificial era. Christ's once-for-all appearance is explicitly dated to *"the end of the ages"* (ἐπὶ συντελείᾳ τῶν αἰώνων) — the end of the OC age, culminating in AD 70. The contrast between "throughout the entire casting-down era" and "now at its end" is the theological heartbeat of the passage. There is no individual selection involved here — only the contrast between the systemic inadequacy of the OC world's repeated sacrifices and the singular efficacy of Christ's work at the OC world's end. Contextually very strong.[^16]

8. 1 Peter 1:20 — "Foreknown BEFORE the Casting Down of the Old Covenant World"

"He was foreknown before the casting down of the Old Covenant world, but was manifest in these last times for you."

The subject is unambiguously Christ himself — not a body of pre-selected individuals. Peter is writing to Jewish believers (1 Pet 1:1) scattered throughout Asia Minor in the closing decades

of the OC era. His theological argument is: *the divine plan was always Christ-centered*. Christ was "foreknown" (προεγνωσμένου — known-before, purposely ordained) in the eternal divine counsel "before the casting down of the Old Covenant world" — meaning before the entire OC order existed, God's purpose was fixed on Christ as the means of redemption. The phrase that follows is the full preterist's temporal marker: *"manifest in these last times for you"* (ἐπ' ἐσχάτου τῶν χρόνων) — the "last times" are the final years of the OC era, the very period in which Peter is writing and in which his readers have come to be in Christ. The two poles — "foreknown before the casting down" and "manifested in the last times of the casting down" — frame Christ's ministry as the definitive pivot at which the OC world ends. Those who are in him in "these last times" are, by that union, already on the other side of the casting down in terms of their identity and standing. Contextually among the strongest texts.[¹⁶]

9. Revelation 13:8 — "Names Written FROM the Casting Down of the Old Covenant World"

"All who dwell on the earth will worship it, everyone whose name has not been written from the casting down of the Old Covenant world in the book of life of the Lamb that was slaughtered."

Revelation is a first-century document addressed to seven churches facing the twin threats of Roman imperial power (the Beast) and apostate Jerusalem (the Harlot), with the great casting down imminent. The book of life belongs to the Lamb — to Christ, the Chosen One. Those whose names *are* written in it are those who, throughout the entire span of the OC era ("from the casting down"), have been found to be with the Lamb — identifying with him against the Beast. Their names are "written" as they believed, not pre-inscribed in an eternal register of pre-selected individuals. The "earth-dwellers" whose names are *not* written are those who remained loyal to the OC-Beast alliance and resisted the Lamb. "From the casting down of the Old Covenant world" = "since the beginning of this covenantal era" — the Lamb's true people have existed throughout the entire OC period. Contextually coherent within the preterist-Revelation framework.[²²]^[16]

Grammatical note: The syntax of Rev 13:8 permits the "from the casting down" phrase to modify either (a) the Lamb's slaughter or (b) the writing of names. Under reading (a): the Lamb was slaughtered "from the casting down" — his sacrifice was the event that accomplished the casting down of the OC world, i.e., it was the act covenantally ordained from the OC world's beginning and executed at its end. Under reading (b): names were written throughout the OC era. Both readings are grammatically viable and both support the proposed framework.[²²]

10. Revelation 17:8 — "Names Not Written FROM the Casting Down of the Old Covenant World"

"The beast that you saw was, and is not, and is about to rise... and the inhabitants of the earth whose names have not been written in the book of life from the casting down of the Old Covenant world will be amazed when they see the beast."

The Beast of Revelation 17 is the instrument of the OC world's casting down — the Roman power used as God's judicial agent to demolish the OC structure. Those who "marvel" at the Beast are those who have identified with the dying OC world and its political-religious system

rather than with the Lamb. Their names "have not been written" in the Lamb's book throughout the span of the OC era ("from the casting down of the Old Covenant world") — they were never among those who were in Christ. The contrast with those "in the Lamb" is stark: the latter came to be in the Chosen One before the casting down and were thereby "chosen in him" before it; the former remained in the OC world and are cast down with it. Contextually coherent.[^16]

Part VI: The Unified Narrative — A Full Preterist Reading

The Arc of the Old Covenant World

When these ten texts are read together through the proposed lens, a coherent and unified narrative emerges:

1. Christ is the singular Chosen One of God — foreknown and designated before the entire Old Covenant world existed (1 Pet 1:20; John 17:24).
2. The Old Covenant world (κόσμος) was an ordered covenantal-social arrangement — spanning from the beginning of human covenantal history to the destruction of the Temple in AD 70 — that was always destined for a definitive casting down (καταβολή).
3. Throughout the span of this OC world, righteous sufferers witnessed to the coming Kingdom (Luke 11:50–51; Rev 13:8; 17:8), and the mysteries of the Kingdom were concealed within it (Matt 13:35).
4. At the end of the OC era, Christ appeared and accomplished the one sacrifice that the entire OC sacrificial system could not — putting away sin "at the end of the ages" (Heb 9:26) and opening the true Sabbath rest (Heb 4:3).
5. Those who came to be in Christ — the Chosen One — *before* the casting down of the OC world were, by that union, "chosen in him before the casting down of the Old Covenant world" (Eph 1:4). Their identity as the chosen is not a product of prior individual determination; it is the direct consequence of being found *in Christ* before the OC world was cast down.
6. The Kingdom prepared from the casting down of the OC world (Matt 25:34) belongs to those who lived faithfully in Christ within the OC era — those who were in the Lamb before the great demolition.

Idiomatic and Grammatical Cohesion

The proposed rendering is idiomatically natural and internally consistent:

- ἀπὸ καταβολῆς κόσμου = "from/since the beginning of the Old Covenant world" — a world whose trajectory was always toward its casting down, and which is therefore defined by that destiny
- πρὸ καταβολῆς κόσμου = "before the Old Covenant world" — in the realm of divine eternal purpose, antedating the entire OC covenantal structure

In the *πρό* texts (Eph 1:4; 1 Pet 1:20; John 17:24), the referent of "before" is Christ's own pre-eminence and the divine purpose centered on him — not the prior determination of individual persons. In the *ἀπό* texts (Matt 13:35; 25:34; Luke 11:50; Heb 4:3; 9:26; Rev 13:8; 17:8), the referent is the full historical span of the OC world, from its commencement to its consummation in AD 70.

Part VII: Grammatical/Contextual Assessment of Each Text

Text	Prep.	Christocentric / Real-Time Reading	Viability
Matt 13:35	ἀπό	Mysteries hidden within the OC world; disclosed in Christ	✓ Strong
Matt 25:34	ἀπό	Kingdom prepared in and through the OC era for those in Christ	✓ Strong
Luke 11:50–51	ἀπό	OC blood-witness span; required at 70 AD of that generation	✓ Strongest
John 17:24	πρό	Father's love for the Son predates the entire OC world; his glory shared with those given to him	✓ Viable; primarily about Christ
Eph 1:4	πρό	Christ is the Chosen One; those in him before 70 AD were chosen in him before the casting down	✓ Very Strong
Heb 4:3	ἀπό	True rest available since the OC world began; entered by those who believed	✓ Viable
Heb 9:26	ἀπό	OC sacrifices needed throughout entire OC span; Christ ended it at the ages' close	✓ Very Strong
1 Pet 1:20	πρό	Christ foreknown before the OC world; manifested at its final hour	✓ Very Strong
Rev 13:8	ἀπό	Lamb's people identified with him throughout OC era; his sacrifice accomplished the casting down	✓ Strong
Rev 17:8	ἀπό	Those outside the Lamb throughout the OC era; cast down with it in 70 AD	✓ Strong

Part VIII: The One Contextually Demanding Text

John 17:24 — Identified More Precisely

Of the ten texts, John 17:24 is the one that contextually demands the most careful handling — not because the proposed rendering is grammatically excluded but because the theological weight of John's presentation of the Father-Son relationship presses toward genuine eternity, not merely the pre-Mosaic era (cf. John 1:1–2; 17:5). The word "before" (*πρό*) in "you loved me before the casting down of the Old Covenant world" naturally extends toward the eternal filial relationship.^{[20][19]}

Under the proposed framework, this is not a problem: the verse is primarily a declaration about *Christ's own eternal pre-eminence*, not about individual believers. The "those you have

given me" in the verse are those who have come to be *in him* — drawn to him by the Father through faith during the closing phase of the OC world. Their seeing his glory is the preterist's vindication-vision: the glory of the Son revealed in the casting down of the OC world and the emergence of the New Covenant age. The verse's contextual demands are met when the primary focus remains on Christ's own identity and the secondary focus falls on those who were in him before the casting down. No grammatical feature excludes the reading; it is contextually demanding only in proportion to the verse's theological depth.

Conclusion

The proposed rendering of καταβολῆς κόσμου as "the casting down of the Old Covenant world" is linguistically defensible across all ten NT occurrences — grounded in the primary LSJ meaning of καταβολή ("throwing down") and the covenantal-social range of κόσμος in Pauline and Johannine usage. When the soteriological language of "being chosen" is understood through the Christocentric, participatory framework — Christ as the singular Chosen One; those in him by faith as participants in his chosen status — the readings are internally consistent, historically concrete, and free of any prior individual determination.

The full preterist reading that emerges is sharply defined: the Old Covenant world was a covenantal-social order spanning from its establishment to its casting down in AD 70. The divine purpose was always Christ-centered, predating the entire OC structure. Those who came to be in Christ *before* the casting down were — by that real-time faith-union — "chosen in him before the casting down of the Old Covenant world." The temporal marker "before/from the casting down" is a historical timestamp, not a metaphysical horizon of individual pre-determination. Every one of the ten texts is grammatically compatible with this reading. The most contextually weighty text (John 17:24) requires only that "the Old Covenant world" encompass the entire temporal order — from creation to AD 70 — over against the eternal pre-existence of the Son.

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16. [PDF] "Foundation of the world" [Greek, kataboles kosmou] in the Bible - 1 Peter 1.20. He was destined before the foundation of the world, but was revealed at the end of the...
17. Luke 11:50-51 RSV - that the blood of all the prophets - Bible Gateway - that the blood of all the prophets, shed from the foundation of the world, may be required of this g...
18. Luke 11:50 - Compare Bible Verse Translations - Compare Bible translations of Luke 11:50 using all available Bible versions and commentary. "Therefo...
19. What does John 17:24 mean? - BibleRef.com - NKJV "Father, I desire that they also whom You gave Me may be with Me where I am, that they may beho...
20. What Happened "Before the Foundation of the World"? | Via Emmaus - "He chose us in him before the foundation of the world, that we should be holy and blameless before ...
21. Why Ephesians 1 Does Not Teach Individual Election - Paul's logic is not: God chose individuals, therefore Christ saves them. It is: God chose Christ, th...
22. Revelation 13:8 conundrum. What's your understanding? Who was slain from the foundation of the earth?